



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

XI.—1. *Routes through Kach'hí Gandává. And an Account of the Belúchí and other Tribes in Upper Sind'h and Kach'hí.*

Communicated by Capt. POSTANS, Assistant Political Agent in Kach'hí.

THE following routes embrace nearly the whole extent of country known as Kach'hí, that is, from Bárshúrí, on the other side of the great desert, which separates Kach'hí from Upper Sind'h, northwards to Dádar; and from Kótriyá, at the mouth of the Múlá or Gandává pass westwards, to the Mári and Búgtí hills eastwards. The following notes, with a sketch of the country, may be found to afford some information on what has of late become an important line of communication, and coupled with the list of various tribes to be met with between the Indus and Bólán pass, as given in the sequel, may prove useful.

Route from Bárshúrí to Gandává and Kótriyá.

Bárshúrí is situated immediately on the southern edge of the desert, being distant from Ráj'hán about $28\frac{1}{2}$ miles N.N.W.; it has two small mud forts with patches of cultivation in its vicinity; dependent for water on rain and nálás * leading from the Mári. The supply is at all times scanty and precarious, being generally procured from numerous kach'há wells (in the bed of a nálá to the westward of the fort), which are exhausted in a few hours. Wells should be sunk at this place, as the greatest inconvenience on account of want of water is always experienced by parties crossing the desert. Bárshúrí belongs to a few Rind Búrdí Belúchís. It is totally deficient in supplies of every kind, and yields scarcely sufficient for the consumption of its few inhabitants. The routes branching off from Bárshúrí are to the eastward, towards Mányútí, Sháhpúr, and the Mári hills, northward to B'hág and Dádar, and westward to Kandah and Gandává.

Kandah† is distant $7\frac{1}{2}$ miles from Bárshúrí in the direction of W. 20 S.; for about 60 miles the road is over a desert tract, though showing in many places that it was formerly cultivated. A small village called Seyyad-ka-kót is passed at a distance of $6\frac{1}{4}$ miles. From thence to Kandah the whole is well cultivated, being within the influence of the dykes or barriers (bunds), of which the principal is at the latter place. The water here is supplied from the northern hills, and is plentiful, or otherwise, according to the seasons. Kandah is a

* Small streams.—Ed.

† Cunda, in Arrowsmith's map.—F. S.

walled town of some size and importance; the ground in its vicinity is very extensively cultivated, and the crops of juwári* are very luxuriant. The principal inhabitants are Hindús and Ját farmers. An agent from the native government of Kach'hí is stationed here for the collection of the revenue from it and the surrounding country. Kandah and the neighbourhood suffered severely from the late ravages of the Ch'hálawán tribes.† When the side above the bund is well supplied with water, Kandah is one of the best halting-places in Kach'hí, and it does not diverge materially from the high road to B'hág.

Ud'háná, distant N.W. 11 miles 2 furlongs. The road lies through ground extensively cultivated for some distance to the W. of Kandah, and thence over a desert tract. At 3 miles the village of Mawlálewen is passed. Ud'háná was formerly a large place, but is now thinly inhabited. A scanty supply of water is obtained from a few intermitting (Kach'hí) wells, and a party of any considerable strength would have to cross to the barrier (bund) about $4\frac{1}{2}$ miles to the N.W. for a supply. A thick underwood‡ surrounds Ud'háná to the westward and south.

Gandává is distant from Ud'háná 15 miles 3 furlongs; the general direction being about W. 10° N., the whole road lying over a perfectly waste and uncultivated tract, though formerly it might have been cultivated to a great extent, from the remains of dykes (bunds), and the general appearance of the soil. It is said that in the time of Naśir, khán of Kelát, the waters of the Indus were brought to within a few miles of Gandává, and from the remains of nálás, extending in various directions over the great Bárshúrí desert, it is more than probable that such was really the case. Gandává was formerly the richest portion of Kach'hí; and under the able government of Naśir Khán yielded a large revenue, as well as provided the hill-tribes with the greatest proportion of their grain and other supplies. Its produce is millet§ and wheat. This, the most important town of Kach'hí, was the winter-residence of the kháns of Kelát. Gandává is surrounded by a high mud wall, and has three gates, and at the time I visited it had just suffered from a complete sack and pillage by the Ch'hálawán tribes, who had fired, and, if

* Andropogon, or Holcus Sorghum, commonly called Millet.—F. S.

† Belúchís.

‡ Jungle, jangel in the MS.; but that Sanskrit word properly signifies a wood or forest. It seems to have obtained the sense of 'underwood' among our Anglo-Indians, from whom some late writers have adopted it.—F. S.

§ Juwári, Andropogon Sorghum.—F. S.

allowed, would have totally destroyed it. Gandává was an important dépôt for the trade between Shikárpúr, Lárkhánah, and Kelát, by the way of the Múlá* or Gandává pass, all of which was in the hands of Hindú settlers. The Bráhuwís cultivated the land considerably,† and moved to the low country in the vicinity of Gandává with their flocks during the inclement season of the higher country. A deep-bedded mountain-stream from the N. flows immediately to the westward of the town, and affords facilities for irrigation to a great extent of country. Gandává will be long ere it recovers from the blow it received in October, 1840, from the ravages of the Ittázaýís and other Bráhuwí tribes under Kamál Khán and Ralim Khán. The losses were estimated at $2\frac{1}{2}$ lacs of rupees; and the Hindús, against whom nearly all the violence of the rebels was directed, were stripped of everything, and their houses set on fire. The district of Gandává contains about twenty villages, all of which are assessed to the revenue with it. The routes from Gandává are, to the S. Lárkhánah *viâ* Panjók and J'hall. To the N. to Dádar *viâ* Sórán, San-ní and Nau-sherá, W. to Kótriyá and the Múlá pass, thence B'hágbánah, Wadd, and K'hózdár to Kelát E.; S. to Shikárpúr, *viâ* Bárshúrí, Ráj'hán, and Jámiderah.

Kótriyá (or Kotrah), W. 10 S. from Gandává $7\frac{1}{2}$ miles. The ground is cultivated to some distance W. of Gandává; a thick wood then extends to within 2 miles of Kótriyá, situated on the edge of a wide and deep ravine, having every appearance of being the bed of a formidable torrent during the rainy season or when fed by the mountain-streams. Kótriyá is a respectably-sized, walled town; of late years it had a large share of the trade of Gandává, over which it has the advantage of the proximity of the Gandává pass, being only about 4 miles from its mouth, and about 2, in a direct line, from the great Hálá range. There are various streams flowing past Kótriyá, coming from the S.W., having their source at Panjmuwárah, near Pír Chattar, in the pass, and the produce is therefore very rich to the W. and N. of the town. The wheat-crops in this part of the country are described as unusually fine. There are one or two gardens at Kótriyá, the *pípul*,‡ *acacia*, and *nim* § trees in which afford a great relief to the eye, after the sterile and treeless wastes traversed from Upper Sind'h to this western boundary of Kach'hí.

Gáján, 9 miles N. 20 E. from Kótriyá. The first portion of

* Ismúlá—another form of the word Búlán.—F. S.

† That is, cultivated through the agency of Játs, for the Bráhuwís themselves are not cultivators.

‡ *Ficus religiosa*.—F. S.

§ *Melia* (Azád-dirahht) *Azadirachté*.—F. S.

the road is broken and much intersected by bunds and remains of cultivation; thence over a level and uncultivated country. Gáján is a respectably-sized and well-supplied town, with the whole extent of country E. between it and the hills, and to the N., under cultivation; several large streams pass it, running from the E. due W., and are the cause of the richness of the crops.

Shórán is 15 miles N. 10 E., following the foot of the hills across a deserted and desolate country, intersected by deep and wide ravines with low wood, but without water in wells or streams; at present there are no appearances of inhabitants or cultivation throughout the whole of this tract, but numerous ruins attest that it was formerly otherwise.

Shórán is a place of some size and importance, walled in, and having a well-supplied bázár. There is but little cultivated land in its neighbourhood, and the crops looked thin and bad; the running streams, however, are not apparently turned to due advantage. Shórán is the head-quarters of the Rind Belúchís, acknowledged by all the Belúchí tribes as their head and chief. The present representative of the Rinds is a mere boy, Imám Bakhsh, son of Pírdár Khán, and his possessions, which were formerly very extensive in Kach'hí, extend now only to Shórán and the neighbouring districts. Shórán is about 2 miles from the hills.

San-ní* is distant from Shórán $24\frac{1}{2}$ miles N. 20 E.; the whole distance being a perfect desert: it is a small walled town, having running streams and every facility for the cultivation of the soil; but as it was deserted and the crops destroyed when I visited it, their extent could not be ascertained. The place was, until lately, held by a portion of the Gatlúwí tribe of Belúchís. From San-ní a pass of that name through the mountains leads to Kelát, which may be reached in something less than 2 days, but the road is only practicable, and with difficulty, for lightly-laden camels; horsemen in many places must dismount.

Mihisir, N. 30 E., 6 miles and 3 furlongs, a considerably-sized, open town, on the edge of a large ravine, with water and a dyke (bund); cultivation near it is very plentiful.

Dádar, N. 30 W., 24 miles 6 furlongs. At a distance of 2 miles 6 furlongs the pass is entered through a low range of rocky hills known as the Ch'hótá (Little) Bólán. The road through this is generally pretty good, though the hills on either side occasionally approach so as to form narrow gorges, where

* Spelt San-ní in M. Tassin's maps, but his authority cannot be safely relied upon.—F. S.

an enemy might seriously impede the progress of troops. The length of this pass is 3 miles; after quitting it the road is generally level along the skirts of a low range of hills to the E., and leads direct towards Dádar, without diverging towards Naushérá under the hills to the W. Water-courses from torrents cross the road occasionally. The whole is a desert tract, cultivation commencing only within a few miles of Dádar. The town of Dádar ranks next to B'hág in size, and is situated on the edge of a ravine, distant about 5 miles to the E. of the Bólán pass. It is walled in, but has considerable suburbs. The bázár is well supplied, and several of the larger Shikárpúr houses have agents here to assist in the trade between that place and the upper country. The cultivation in its vicinity is very rich and plentiful, from the abundant supply of water in running streams from the western hills. Indigo, wheat, cotton, and juwári form the principal crops, the former in no great quantity. Dádar had formerly a Hákim from the Kelát chief for its government and collection of the revenue. It formerly belonged, I believe, to Mír Sháh Nuwáz Khán, late khán of Kelát. Most of the surrounding villages are en'áms [endowments] and jáhír [fiefs] to various chiefs and tribes. The whole distance from Bárshúrí to Kótriyá by the route above detailed is 41 miles 5 furlongs (say 42 miles), and thence to Dádar 79 miles 5 furlongs (say 80 miles), or about 122 miles from Bárshúrí to Dádar by the Gandává route. In remarking generally on the tract of country traversed, I should observe that there can be no doubt that the facilities for cultivation along the whole line of country skirting the western hills from Gandává to Mihisir are unusually great, and the soil being, in common with that of nearly the whole of Kach'hí, a rich alluvial, is very productive. The streams are generally deep and rapid, not depending upon rain in the hills, but flowing from natural springs, and never failing. This part of Kach'hí is, however, but very thinly inhabited, and a great portion of its population, the Bráhuwís, migrate during the hot season to the higher country, coming down from October till March or April to superintend their farms, &c. Gandává and its vicinity was formerly, as I have elsewhere observed, one of the great sources of supply of provisions to the Bráhuwí hill-tribes; but the flourishing condition of that place and the western portion of Kach'hí generally has declined from mismanagement under subsequent rulers; nothing can possibly exceed the sterile appearance of the hills; their characteristic clay and limestone formation remains without a particle of vegetation to relieve the eye. Snow may be observed on the high point at a short distance S. of Kótriyá, but seldom lower

down the ranges; as the elevation thence perceptibly diminishes. I must not omit to mention that alum and sulphur are found in the hills to the N. of Kótriyá, and form articles of trade between B'hág and Shikárpúr; and there is every reason to believe that this range would be found to yield other minerals. The streams are more or less impregnated with mineral substances, and hot springs are frequently met with. The natives count five passes into the upper country, between and including the Gandává and Bólán, of which we only know of two from actual survey. The importance of inquiries on these roads into Khorásán is obvious.

Route from Khángar to Lehri in Eastern Kach'hí.

Khángar is a well-built mud fort on the southern side of the Bárshurí desert, and in the direct road from Upper Sind'h to Eastern Kach'hí. At present it is abandoned and uninhabited, from the excesses formerly committed on it and the neighbouring country by those inveterate plunderers the Dumkís, Jekránís, Búgtís, &c. A large nála formerly led the water from the river inundations close to the walls of Khángar. The surrounding country is still well cultivated, and protection is afforded to it from a neighbouring post of our cavalry.

Cross the Bárshurí desert in a direction about 10° W. of N. to Mániyútí, distance 20 miles. At about 11 miles this route crosses the "Núriwah" nála, running from S.E. to N.W., the relic of an important channel for conveying the inundations of the Indus across this tract, now choked up and long disused. Mániyútí is a small fort, inhabited by a few Umrání, Belúchís; but the facilities for pasture which it possesses to the south-eastward attract a great number of Játs with their flocks, and these are scattered over the neighbouring country in temporary sheds or huts. The supply of water is dependent on rain in the eastern hills, whence it is brought to Mániyútí by nálas. Kach'hí wells in the nála, to the east of the fort, supply a limited quantity during the dry season. The importance of water to parties crossing in this direction, however, has rendered it necessary to sink a well of masonry; and though, like all the water procured from springs on the edge of the desert, it is brackish, yet cattle and the inhabitants themselves drink it. There are some exceedingly fine patches of cultivation to the east and south, with large *kuríns* of grass. The mustard-seed plant (shagraf*) is in great plenty; the other crops are principally juwárí. The Umarándyís have the right

* Properly shigraf, i. e. fine, rare, &c.—a Persian epithet, and not properly the name of a plant.—F. S.

of zamíndarí over this place, under sanads [patents] from the kháns of Kelát.

Sháhpúr, $12\frac{1}{2}$ miles from Mániyútí, N.E.; the road is level, but sandy and heavy, across the Lehrí and Laráhí nálás, the latter within 2 miles of Lindah, a place formerly of some size and importance, and belonging to the Bangah tribe of Játs, but at present it is nearly depopulated, owing to the ravages of the marauders. Lindah is 1 mile from Sháhpúr; the road, passing along the edge of high sand-hills, is very heavy. Sháhpúr is situated in an uncultivated sandy plain, about 6 miles from the Búgtí hills. It is a well-built, thickly-populated, open town, indebted for its comparatively flourishing condition in the heart of a country inhabited by professed freebooters, to the fact of its belonging, as an enám, to the family of an influential seyyad. An excellent supply of water is procured from Kach'hí wells, at a distance of about $\frac{1}{4}$ of a mile to the south of the town, in the bed of a large river: this latter is dry, except immediately after heavy rain on the hills. There is a considerable quantity of cultivated ground at some distance from Sháhpúr, at Sherání, Gúgar, &c. The sand-hills, before alluded to, continue to run nearly due eastward from Sháhpúr: following the general direction of the Búgtí range, they terminate at a place called Uch'h, where is a plentiful supply of water from the hills. There is a somewhat shorter and more direct route from Sind'h to Sháhpúr and Eastern Kach'hí, by crossing over from Mubarikpúr by way of the small fort of Gamáh and the wells in the desert, known as Dádókár. The distance is about 30 miles.

Chattar, $10\frac{1}{2}$ miles. The road, skirting the hills in nearly a N.E. direction, is open, but sandy and heavy, lying through large patches of high grass, and a thick wood of bábul [*Acacia Arabica*]. Chattar is a walled town of some size, with considerable cultivation in its vicinity. It was formerly the stronghold of the Jekrání tribe of Belúchís, the most active of all the plundering clans, who, with their chiefs, Daryá Khán and Túrkh 'Alí, took Chattar and its lands from the Wayírís.

Phulájí, 10 miles in a N. direction, by a road through a thick wood of tamarisk and bábul. It passes the fort and village of Jehádá, 4 miles from Chattar; cultivation is abundant in the neighbourhood of this place. Phulájí has two small mud-forts well supplied with water, and has much cultivated ground to the east and north; though the general feature of the surrounding country is wood.

It commands the pass, $5\frac{1}{2}$ miles distant E., to Dírah and Khán, the Mári and Búgtí strongholds. There is a road across

the desert due W. from Phulájí to B'hág, by way of Chácháh, 42 miles distant. Káhán, in the Mári country, is distant from Phulájí 56 miles, by way of Sartáf and the Nalusk pass. Dírah, in the Búgtí country, is 64 miles.

Lehrí, 13½ miles in a N.W. direction. The first part of the road lies through thick wood and heavy sand, but the remainder through an open and occasionally cultivated country. Lehrí, the largest and most important town in Eastern Kach'hí, is walled in, and has a well supplied bázár, with a considerable trade between B'hág, Tallí, and Lehrí, which supplies the wants of all the low country between it and Sháh-púr, as well as the hilly country of the Máris and Búgtís. There is much cultivated land about Lehrí. About 3 miles to the S. a road leads from Lehrí to Káhán, but it is a difficult route, barely practicable for camels, and measuring about 85 miles; a thick wood lies between Lehrí and the hills, and the bed of a wide river passes close to the southern wall of the town; this, after rain, leaves a formidable stream. Water is abundant, being always procured on digging a few feet deep in the bed of the river; but in those who are not accustomed to it, their water appears to occasion ulcers; and the same is the case in Western Kach'hí, particularly at Dádar. From this evil our troops suffered severely. There are routes from Lehrí to the Khajjack country, through Mall, Tallí, and Kúrk to Dádar by Togáchí and Mití.

The whole distance from Khángar to Lehrí is 66½ miles. The tract of country traversed from the northern edge of the desert at Mániyútí differs from the central and western portions of Kach'hí in the light and sandy nature of the soil, as well as in the want of running streams. Cultivation is consequently very partial, being dependent on seasons of rain,* the supply of water from wells being little more than sufficient for men and cattle. Forage is plentiful along this line of country, which is famous for its abundance of cattle and sheep. Cotton (in favourable seasons) and juwári are the principal crops. The Búgtí and Mári hills which commence at Sháh-púr, are apparently a spur from the great Suleimán range, running nearly N. and S. They do not rise to any considerable height, but are sufficiently elevated to produce a great change of climate. The highest portion of the Mári hills may be about 2000 feet above the level of the plains. Lime in some portion of these hills appears to prevail in so great a degree, that alabaster was observed in considerable quantities. Their

* The rainy season in Kach'hí is from January to March. The rains are very heavy, often accompanied by severe thunder-storms.

general appearance does not differ, however, from the great range, a conglomerate of clay and lime, intermixed with large round stones, being their most common feature. The roads or passes through these hills are, for the most part, the sandy beds of torrents overhung with precipitous cliffs; and water is alone procurable (except at Dírah and Káhán) from pools left by the rain, and these after a certain period become brackish. At Dírah there is a natural spring called Sirák, in Belúchí (a corrupt contraction of Siyáh-Ab) [Black Water]. This phrase is always used to distinguish spring-water from other water, as is likewise that of "Pír Chattar."* The Káhán and Dírah valleys are highly productive, particularly of wheat. The Márís and Búgtís also feed large herds of cattle and flocks of broad-tailed† sheep. Alum and sulphur are found in mines near Tallí in these hills, and form articles of trade. The whole of the low and hilly country above mentioned is inhabited by Belúchís, who are inveterate plunderers; viz., Dumkís and Jekránís in the plains; Márís and Búgtís in the hills. (Their subdivisions, &c., will hereafter be given.) The two last have ever held themselves independent, except in a feudal service to the Khán of Kelát; and their strength of position, and proverbial fierceness and courage, have enabled them always to maintain their independence. The Dumkís and Jekránís long held the plains of Kach'hí completely at their mercy; and being well mounted, defied pursuit. It was only after the most active and harassing campaign that these scourges of the country were put down. The Játs cultivate the land, and feed the flocks of the Belúchís. A communication exists between the Mári and Búgtí hills and Harand-Dájil, the most southerly of the Sheik‡ possessions. These places formed, up to the time of the late Khán, the extent of the Kelát possessions eastwards.

Route through Central Kach'hí from Bárshúrí to B'hág, &c.

Kásim-ka Jók, § a small village 19 miles N.W. from Bárshúrí, on the Nárí river, which, rising in the hills beyond the Khajjak country, traverses the whole of the centre of Kach'hí till lost in the desert. The Khajjak tribe, however, holding this important source of fertility in their possession,

* Pír Chattar may mean "Cunning Bluebeard," and be a nickname. It is not clear whether the writer means that the spring at Pír Chattar is called Siyáh-Ab, or that springs are here called by that name or Pír Chattar indifferently.—F. S.

† Dumbah in Persian.—F. S.

‡ Sheik in the MS. The spelling of this word Seik, and then Sheik, almost like the Arab Sheikh, is a remarkable instance of the puzzling irregularity of our common orthography. Sik'h is pronounced nearly as Shik'h in some parts of India.—F. S.

§ Kásim's market. Jók is the Sind'hí pronunciation of the Hindí chawk or chok.—F. S.

have of late years so diminished the supply, which would be otherwise abundant throughout its whole course, that the water in the Náří seldom (except after heavy rains) reaches further S. than B'hág, and even at that place the quantity is limited. At 14½ miles this road passes the village of Mír-húr, crosses the Náří, and thence to Kásim. The juwáří crops are very luxuriant.

B'hág,* distant from Kásim ka Jók about 19½ miles, is considered as the capital of Kach'hí, more from its central position than from its trade or actual importance. It was, under the Kelát rulers, the residence of the Nawáb and the seat of government of the province. It is a large walled town, with a population of about 8000, principally Hindús. It carries on a trifling trade in the products of Kach'hí with Shikár-púr, but it has principally a transit trade, being an entrepôt for the caravans† to and from that place to Khorásán. The surrounding country has the most desolate appearance. The population throughout the whole of the plains is scanty, and the villages are few and widely scattered. Juwáří and cotton are cultivated immediately in the neighbourhood of B'hág, and the former attests, by the richness of the crops, the capabilities of the soil of the low country for purposes of cultivation. The soil here appears more loamy than the hard clay generally met with. There are no wells at this place, and the river Náří supplies the water used at B'hág. It has the remains of one or two fine tombs outside the walls, which are in a state of ruin, and afford but little protection to the town. They have bastions and loopholes.

Roads leading from B'hág to Gandává, Hájí, Mitrí, and the Khajjak Country, Lehrí, Phulájí, and Eastern Kach'hí, Dádar, and the Bólán Pass.

The regular Káfilah [caravan] route is by way of B'hág to Hájí-ka Shehr, and thence to Dádar; that from Mihisir to the latter place has been already described, and that from B'hág to Mihisir, 16 miles N.W. over a generally desolate tract, completes the junction of the route along the western hills with that of Central Kach'hí.

Hájí-ka Shehr, 16 miles due N. from B'hág on the Náří, is a small walled town, in good repair. Its permanent inhabitants are principally Játs and Hindús. The Bráhwís take up their residence here and in the neighbourhood during the

* The author invariably writes Bágh, as if this were the Persian word for garden; but both M. Tassin's maps (Calcutta, 1837) have B'hág, as well as Sir Henry Pottin-ger's, which is probably the best authority of all.—F. S.

† Káfilahs.

winter, living principally in túmans, and going to the bázár for supplies. The bázár at Hájí is well supplied; but being on the high road for Káfilahs, it has principally a transit trade.

From Hájí to Dádar the distance is about 22 miles N.W. by way of Mitrí; and from Bárshúrí to Dádar, by B'hág and Hájí, 76½ miles.

It will only be necessary to remark on the central portion of the province traversed in the above route—that is, from Bárshúrí to Dádar—that the country is thinly inhabited, and partakes more of a desert than a cultivated tract. The Nárí and the canals which might be drawn from it, and of which there are numerous remains, would render this part of Kach'hí, however, most productive, and capable of supporting a large population; but misgovernment on the one hand, and the ravages of the Bráhúwís on the other, have all but reduced Central Kach'hí to desolation. The cultivators and fixed inhabitants are generally Játs, though the Bráhúwís live at many of the places on this route during the cold months. The roads are perfectly level, and the river or nálás only offer impediments after heavy rain, when they become impassable.

The route from Hájí to Sibbí and the Khajjak country is by way of Mitrí, a walled and well-supplied town, and Kurk; the general direction is about 20° E. of N., and the distance 24 miles. This tract is generally uncultivated till within about 4 miles S. of Kurk; thence, as far N. as the hills, the country is very productive. The whole of the Khajjak country, of which the Fort of that name is the capital, is very rich, particularly in wheat. The Khajjak tribe, as before stated, held the means of irrigation by the Nárí completely in their hands; and their crops and extent of cultivation were unequalled in any part of Kach'hí. Roads lead from Gulu in the plains near Khajjak, to Bádrah, Mundege, Kwut, and Tallí, the capital of the powerful tribe of the Shá-dú-zayí Afgháns,* or Paṭ'háns, the estimated distance being 46 kós, or about 70 miles. This northern corner of Kach'hí, that is from Lehrí N.W. to Khajjak and Gulu, is an unexplored part of the plains; but there can be no doubt that it is a rich and important one, as it borders on the Márí country; the Paṭ'hán tribes, by whom it is chiefly inhabited, as the Shá-dú-zayís, Shirúnís, Bazdárs, Kótriyáns, Daman Lúnís, and Pannís, are generally at war with the Máris and Khajjaks: their rich country constantly inviting the incursions of the former. From Khajjak to Dádar the distance is about 24 miles.

* The author says Afghán Paṭ'háns; but the latter is only a synonymous term for Afghán.—F. S.

The following routes, derived from the best native information, are connected with the portion of the country N. of Hájí:—

Note of a Route from Tallí in the Plains to Káhán.

On leaving Tallí one proceeds easterly about 6 miles to the commencement of the Hills. There is a pass which is not considered as difficult; camels can traverse it; and my informant says guns could do the same. On crossing one or two hills, one descends into the valley of the Lehrí river, which is followed for 18 miles, and the first halting-place is on its banks, 12 kós from Tallí. The hills on either side are not described as precipitous or high. Passing over another range of easy hills, on which is the second halting-place, 12 kós from the former, the road descends gradually to a lower tract of country, in which, about 4 or 5 kós from the hills, is Káhán, 8 kós from the second halting-place. The total distance is 32 kós. There is no want of water, wood, or grass along this road; and the road itself is said to be good. It bears the name of Gandává, and is said to have been formed during the time of Taimúr Sháh, an ancestor of Sháh Shujá (I give it as the native told me, having no books of any sort nearer than Sakkar): my informant says that this road, like many others in the hills, is used by the natives without difficulty with camels. He says it is a good route to Káhán; and, as far as I can understand him, there are no passes in it to present impediments: in fact, he merely describes a hilly country covered in parts with low brushwood and grass.

Two Routes leading from Gulu in the Plains to Tallí.

1st route through Bádrah and Hernáyí* :—

Entering the pass about a kós beyond Gulu in a northerly direction, one crosses the stream of the Nárí several times during the first 10 or 15 miles: the road is good, and the pass open, being always several hundred yards wide. The ascent is gentle, and the pass is quite practicable for guns, Mihráb Khán's two guns having traversed it as far as Choteili, and also, I believe, Kwut, during his Márí campaign, about 20 years ago.

The hills on each side are in some places accessible to infantry, in others scarpéd. Infantry can generally go along the top of them. Plenty of grass is to be found.

The waters of the mountain-streams do not come down violently till the months of May and June.

* Perhaps Hernéyi.—F. S.

The road is generally stony, but clear of obstacles. On reaching within about a kós of Bádrah the defile terminates; and one marches through a hilly country. Bádrah,* 12 kós from Gulu, is a small fort belonging to the Bárú-zayís. There are about eighty families in it, and three or four banyans. The country around it, in the valley of the Nárí, is cultivated chiefly with wheat. There is no want of water or grass. Leaving Bádrah and skirting the Nárí along a good road, with high hills on each side, the second march is Miyah Shálín-ká Kach'h, 10 kós northwards. This is a small village of thirty or forty houses of priests.† Grass is to be had. 10 kós further N. one comes to Hernáyí, along the same description of road. There is a fort with 200 families, and ten or fifteen banyans. The place belongs to the Makráni Paṭ'hans:‡ wheat, &c. is cultivated in the neighbourhood. From this place one takes a north-easterly direction along the banks of a stream that joins the Nárí at Hernáyí, and passes at times over gently swelling hills to Choteílí, a village of sixty families and twenty banyans, also belonging to the Makráni Paṭ'hans. There is a fort and a tower (Burj) here. Wheat and rice are cultivated, and grass can be procured. Mustafá Khán, Mihráb Khán's general, took his two guns as far as this place. An excellent road leads one from Choteílí to Tallí. Leaving the hills about a kós beyond Choteílí, one emerges into an extensive sandy plain which, as one approaches Tallí, is well cultivated and studded with villages. Tallí belongs to the Shá-dú-zayí Paṭ'hans. It seems to consist of a cluster of small villages. There are six forts occupied by the heads of families, and Haizu-l-lah Khán and Ríshu-l-lah § Khán are the two most powerful chiefs. There is another named Dinuh Khán. This place is very wealthy, and various kinds of grain and tobacco are cultivated near it. Water is obtained from Káriz (water-courses). There are 500 families and forty or fifty banyans, by whom a considerable traffic is carried on. The Sheikhs|| and Shá-du-zayís are great horse-breeders, and are hostile to the Márís. The whole distance from Gulu to Tallí by this road is estimated at 5 manzils ¶ (stages), or 46 kós.

2nd route through Bádrah and Mundaī:—

* Brada, in the MS.—F. S.

† Probably Fakírs or Dervíshes, *i. e.* Ascetics; as the Muselmáns have no priesthood.—F. S.

‡ That is, Afghán tribes, who have emigrated from Makrán on the Persian Gulf.—F. S.

§ This name has probably been misspelt.—F. S.

|| Shik'h, *i. e.* Šik'hs?—F. S.

¶ Manzil, or Meshlah, are Arabic terms, signifying a day's journey.—F. S.

To Bádrah as above described; then taking a north-easterly direction along the banks of the Bájí, which falls into the Náří; a little below Bádrah one comes to Mundaí, 8 kós. The river passes close under the walls. Muṣṭafá Khán's guns came to this place. The village or fort is small, belongs to the Máris, and when inhabited, can lodge about 100 families; but there is no cultivation about at present, and it is supposed that the place is deserted; grass is plentiful. The hills are 1 kós distant, and the town has a large masjid (mosque), built by 'A'lam Khán Bárúzáyí many years ago.

Four kós from Mundaí, in an easterly direction, and proceeding up the course of the stream, one reaches the village of Kwut, belonging to the Khajjaks. Muṣṭafa Khán's guns came here. The road is excellent, except half a kós of broken sand-hills nearer Kwut than Mundaí; but even here there are no obstacles to guns. Eight families and six or seven banyans occupy the place; wheat is cultivated, and there is plenty of grass. On leaving Mundaí one passes in a direction about 2 points E. of N., over a hilly country with a good but stony road to a pool of water, 8 kós. The pool may be 50 yards in diameter, and 2 feet deep: there are several other pools along the road at a little distance from it. Continuing on the hill road for 2 kós more, one enters a Ran (desert) of sand with an excellent road to the village of Puwer, 10 kós from the water. This place contains about 100 families of the Sanáchí or Manáchí* Paṭ'hans, who are hostile to the Máris. There are no banyans; the land is cultivated in the proper season; and the water, though from wells only 3 or 4 feet deep, is good; grass is plentiful; some say that Puwer is at present uninhabited. On leaving Puwer one proceeds along the plain for 2 or 3 kós, and then for 2 or 3 kós further over hills and stony ground, among which a nála runs from W. to E.; the road then proceeds along the plain again to Tallí, which is 12 kós from Puwer. The entire distance from Gulu to Tallí by this road is estimated at 5 manzils or 50 kós.†

Salar is a Husseini Jarín village, 4 kós S.E. of Tallí, with a fort; 200 families, six or seven banyans, great cultivation, and water from Káriz.

My informant describes water and grass to be most plentiful all over the hills, but he did not give me so favourable an account of the fuel.

* The writer says that he had written this name in the original character so hastily that he was doubtful how it ought to be read.—F. S.

† Ten kós, equal about 18 miles, is an average day's journey in most parts of Asia and Africa.—F. S.

2.—*A short Account of the Belúchí and other Tribes who inhabit Upper Sind'h and Kach'hí.*

Along the river Indus from B'hakar, as far as Shikár-púr, the country is principally inhabited by Ját's and the Belúchí tribe of Khósahs. The former, who are found scattered all over the low country, alluded to in the previous routes, are considered as the aborigines* of the land, the Belúchís being, as they acknowledge, foreign invaders. The Ját's are solely cultivators and breeders of cattle, but some few of them have attained importance as zamíndárs (land-holders). The Ját's in Sind'h and Kach'hí are generally poor, and in most cases, the servants and labourers of the Bráhuwí and other Belúchís. They have, in common with all those tribes, various and extremely numerous subdivisions. Ját's are to be found in every portion of Upper and Lower Sind'h, and even as far eastward as Kach'hí, where they feed their flocks in the Baní (grass lands) and islands of the Ran.† These people are believed to have been the original inhabitants of the country, who were converted to Islamism by their Muselman invaders, and this supposition is supported in some degree by their own traditions as well as by the early mention of many of their tribes in the native historical works on Sind'h. The Ját's are a most useful class of people, and under a more vigorous and equitable government would prove valuable subjects; but being constantly exposed to the violence of marauders under rulers who offer no protection to their subjects, in a country also where the cultivator too often sows for the robber to reap, they dwindle down to an inferior and servile state, living principally on the produce of their flocks in temporary habitations, and moving about as forage or water may require. The following are subdivisions of the Ját tribes found in Upper Sind'h and Kach'hí. The Beyáhs and Abrah's‡ are alone zamíndárs, and of some importance. The Ját's divide themselves into two classes, as cultivators and camel-breeders.

1st Class, Cultivators:—

* Their name implies this, for Ját, Ját'h, or Jēt'h, as it is occasionally written, is a corruption of the Sanskrit word Jyēshṭha—old, ancient.—F. S.

† Ran, or rin, probably from the Sanskrit word aranya, a desert, signifies a sandy desert, but is peculiarly given in Western India to that singular sandy morass which almost encloses Kach'h Proper, and separates it from Sind'h, and the Great Western District called Thar (St'hala); for an account of which see Col. Tod's *Rajpatana*.—F. S.

‡ Bengal and Arabs in the MS., which has here, no doubt, been mistranscribed; as Ját's could not be called Bengális and Arabs. The Beyáhs and Abrah's, being the two first named on the list, manifestly belong to the most considerable of the agricultural tribes, those who are zamíndárs or landholders.—F. S.

1. Abrah	12. Khurirah
2. Béyah	13. Wagar
3. Bachúwad	14. Tihín
4. Déyah	15. Góuyá
5. Kákáputrah	16. Powir
6. Búkéjah	17. Sitárah
7. Sarkí	18. Mihr
8. Dunír	19. Bangar
9. Junéjhár	20. Badání
10. Maráfání	21. Kákí
11. Lódrah	22. Batú

2nd Class, Camel-breeders :—

1. Dínarí	10. Mir
2. Gadrah	11. Manjídah
3. Shádwál	12. Babar
4. Mandrah	13. Shórah
5. Sangarání	14. Hássá
6. Wáwanj	15. Vaniyar
7. Gád'hí	16. Hajánah
8. Sandílah	17. Chalgarí
9. Waswánah	18. Wáluwát

Of these subdivisions Nos. 2, 4, 5, and 17 have more claims to Belúchí than Jáť origin, but as they occupy themselves entirely as camel-breeders and drivers they are considered as belonging to the latter class.

The Khósahs * are a numerous tribe of cultivating Belúchís, principally inhabiting the tract of country before alluded to; they are occasionally met with on the southern edge of the Bárshúrí desert. Their quiet habits of life have left the Khósahs few friends among their predatory brethren; and they therefore seek that part of the country where they are least likely to be molested, and claim the protection of the Khaír-púr government, to which they are tributary. The Khósahs were firm adherents of the Kálórá dynasty, in whose cause they suffered many severe losses. They had formerly considerable possessions to the E. of the Indus, beyond Khaír-púr, but of these the Tálpúris have deprived them. This tribe has four subdivisions :—

1. Kalúlání (the Chief)
2. Bakrání
3. Júriyání
4. Súriyání (who cultivate the land near the desert).

The Khósahs are feudal retainers of the Khaír-púr branch of the Tálpúrí family.

* Perhaps Khásshahs, i. e. peculiarly, especially Belúchís.—F. S.

Jat'húwís.

The Jat'húwís are a small Belúchí tribe which inhabits the tract of country immediately to the E. of Shikár-púr, and extends eastwards to the Indus and the confines of the Burdíkar on the N. The Sind'h canal bounds the Jat'húwí country to the S. Portions of this tribe are to be found elsewhere, and in Kach'hí at San-ní as before mentioned. The Jat'húwís were a troublesome and predatory tribe, but have of late years been much restrained by the Khaír-púr government, and they are now peaceable, if we except occasional feuds, common to all the Belúchí tribes, between them and their neighbours the Burdís, which boundary disputes tend to keep up. Such feuds show themselves in mutual violence, till the interests of the parties suggest a compact between them for a certain period, and such truces are seldom infringed. The Jat'húwí country is very favourably situated for cultivation, and is productive. The chief is a zamindár, under feudal service to Khaír-púr. The following are the subdivisions of this tribe, whose principal town is Dháráp'har, about 20 miles E. of Shikár-púr:—

- | | |
|--------------|---------------------|
| 1. Brahmaní | 7. Sangléjar |
| 2. Bijarání | 8. Rodrání |
| 3. Badání | 9. Sherrán |
| 4. Shádinjar | 10. Khósán |
| 5. Jalíli | 11. Sayyad-Khánání. |
| 6. Sahawání | |

Burdís.

The portion of Upper Sind'h known as Burdíkar, from the tribe inhabiting it, extends in a north-easterly direction to the edge of the desert, and joins the Jat'húwí country to the S. The Burdís have among their subdivisions some notorious plunderers, who formerly infested the whole of Upper Sind'h, but have, since our establishment in that country, been much restrained. They are a numerous and warlike tribe, at deadly feud with the Mazáris and Búgtís, whose incursions, from their proximity to the hills and desert, they are constantly called upon to repel. Burdíkar is a productive tract of country, as the large outlet from the Indus called the Begári Nálá (stream) traverses its whole extent from E. to W., and affords full scope to irrigation. The principal town is J'hall, though the residence of the chief is Shír-gar'h. The subdivisions of the Burdí tribe are:—

- | | | |
|-------------------------|---|-----------------|
| 1. Bájarání (the Chief) | { | 1. Sálgai |
| 2. Bungláńí | | 2. Gólár |
| | | 3. Bangwah |
| | | 4. Raha-zayí |
| 3. G'hájání | { | 1. Shírá-zayí |
| 4. Kaníráńí | | 2. Kanderání |
| 5. Vindowání | | 3. Daĩri-yání |
| 6. Báj-kání | | 4. Dáha-kání |
| | | 6. Sáhut-Kekání |
| 7. Bahal-kání | | |
| 8. Dahání | | |
| 9. Zápi | | |
| 10. Bakráńí | | |
| 11. Chóhilání | | |
| 12. Jegháńí | | |
| 13. Sundaráńí | { | 1. Suhúwí |
| 14. Súrání | | 2. Arbání |
| | | 3. Jágíráńí. |

Of this tribe the four principal subdivisions, with their chiefs, are these :—

- | | |
|--------------|-------------------|
| 1. Bíjarání | Shír Mahammed |
| 2. Sundaráńí | Zeĩnatu-l-dín |
| 3. Sorání | Khaĩru-l-dín Khán |
| 4. Jeg'hání | Záhir Khán. |

And the three subdivisions above mentioned are again divided as described. The Burdis are subject to the Khaĩr-púr government, on the same conditions as the Khósahs and Jať'húwís.

Jamális.

This is a poor and small clan of Belúchís, who are cultivators and shepherds at Rájhán, at the northern extremity of Upper Sind'h, and on the edge of the Bárshúrí desert. They have also villages in Eastern Kach'hí, and were always on good terms with the Dumkís, Jekráńís, and others who could not carry on their forays without the assistance of the wells kept by the Jamális at Rájhán and other places. This tribe is tributary to the Kardár of Naushérá, belonging to the Haider-ábád government, and had the right of levying a toll on all Káfilahs and travellers passing the desert to Bárshúrí, as a sort of black mail for protection afforded to them across that tract. Their subdivisions are :—

- | | | |
|------------|--|-----------------|
| 1. Randání | | 3. Mundaráńí |
| 2. Dasht * | | 4. Shírkánání.† |

* Desert.—F. S.

† Shír-Khánání ?—F. S.

EASTERN KACH'HÍ.

'Amránís.

The 'Amránís not being plunderers, but possessing in the lands near Mániyútí all they require for their sustenance and the pasture of their flocks, were constantly exposed to the violence of the marauders in their neighbourhood, and with difficulty maintained their position on the northern edge of the desert. They are an inconsiderable but well-disposed tribe, and have assisted materially in all our measures for putting down the Dumkís and Jekránís, with whom they were, of course, at deadly feud. Mániyútí and its vicinity have been before described; there are also portions of the tribe at Jam-bah and other places to the westward. Their subdivisions are:—

- | | |
|---------------|------------------|
| 1. Jangiyání | 7. Palliyání |
| 2. Baráchání | 8. Jangí Kházayí |
| 3. Ghazniyání | 9. Sázáyí |
| 4. Ferózání | 10. Rindání |
| 5. Belání | 11. Mazarání. |
| 6. Malghání | |

Búgtís.

The Búgtí Hills form the southern extremity of the range before mentioned in Eastern Kach'hí, and are entirely in the possession of this tribe, which is a large and powerful one, said to muster 2000 fighting men, though probably half that number would be nearer the truth. The Búgtís were a completely predatory tribe, being connected with the Mazáris, and affording shelter to the marauders in the plains. The capital of their country is the fort of Deïrah (or as it is commonly called in the country Siyáf, from the spring near it): from its strong position it was considered as inaccessible by the native powers. The Búgtís thus carried on their system of depredation in perfect security; and the story goes, that the only attempt to punish them and the Máris ever made was, an expedition under the great Kelát chief, Naşír Khán, which failed completely. They have ever enjoyed a perfect immunity from tax or tribute; and a feudal acknowledgment of the authority of the Kelát chief was all they were called upon to pay. The only defile leading into the Búgtí country ever passed by our forces, is that from Phulájí before mentioned. It is distant 64 miles, and is a perfectly practicable and comparatively open road for guns of any description. There are other footpaths to Deïrah from the southern side at Matzín,

&c. Deīrah is situated in a fertile plain of about 6 miles in its greatest extent; it is a small and ill-defended fort, though the only stronghold possessed by the tribe; the *siyáf*, or spring, is distant about 400 yards. From Deīrah to Khán the distance is about 37 miles by a road practicable for guns (though they were transported with difficulty, having to pass through strong narrow *dehles* and gorges, particularly that of *Pir-pattah*). The *Búgtis* are subdivided as follows:—their chief, *Bebaraz*,* is an old man, and has two sons, *Ahmed Khán* and *Islám Khán*.

- | | |
|---------------|----------------------|
| 1. Rájah | 9. Nótání Fírúzání |
| 2. Kalpars | 10. Nótání Dirísak † |
| 3. Masúrí | 11. Sandiyání |
| 4. Kókání | 12. Rámá-zayí |
| 5. Mundarání | 13. Sarkari |
| 6. Kiyá zayí | 14. P'hung |
| 7. Shambaiání | 15. Chandrah-zayí. |
| 8. Seidání | |

Of these the *Kalpars*, separating themselves from the other portions of the tribe who live in the hills, have always taken up their residence on the southern skirts towards *Mallí*, and thence have been most active and inveterate marauders in the *Burdí* country, as well as in the *Haider-ábád* districts, near *Mubárik-púr*, and the province of *Chándúkí*.

Máris.

The *Máris* hills lie N. of *Phulájí*, and extend nearly to the *Pathan* and *Khajjak* countries at *Kwut* and *Mundai*. This tribe is certainly the most powerful and numerous of any of the *Belúchí* clans, and having a great reputation as warriors, as well as occupying a country so strong that a few determined men may hold the passes against a superior force, the *Máris* have ever been looked upon with great respect and terror throughout these countries. They divided with the *Kákars* the possession of the *Bólán* pass, and made continual forays on the whole of the low country inhabited by the people of *Paṭan*, northward of *Lehrí*. Mutual assistance tended to keep up an amicable feeling between them and the *Khajjaks*, who furnished a quota of their best men, to assist on occasions of hostility with other parties. The stronghold of the *Máris* is *Kahán*, a respectably-sized fort, situated in a well-watered and cultivated plain of about 7 miles in its greatest extent. Beyond this there are no fortified places, but two strong posts called *Kódí* and *Kólú* in the hills, where the whole tribe can be maintained with water and forage. These are about 40

* Very probably a corruption of *Mobáarak*.—F. S.

† The *Direeshks* of Sir H. Pottinger's map.—F. S.

miles from Káhán. The climate of the Mári country is more bracing, and cooler by many degrees than that of the plains; rain is also very frequent. The appearance of the hill-tribes is indeed a stronger proof of the difference of climate between the lower and upper country than the height of these hills would seem to warrant.* A communication and considerable traffic is carried on between the Mári and Búgtí tribes and the Šik'h possessions in Harand-Dájil, in which direction, also, these marauders often commit depredations. The subdivisions of this tribe are:—

- | | |
|---------------|---------------|
| 1. Gazaíní | 10. Bálári |
| 2. Bjárání | 11. Kungárání |
| 3. Laharání | 12. Pomvadí |
| 4. Láluwání | 13. Suluwání |
| 5. Siyál Kóst | 14. Shájú |
| 6. Mádígání | 15. Lóherání |
| 7. Bandání | 16. Shérání |
| 8. Rungání | 17. Mundání. |
| 9. Sumrání | |

The chief † is head of the 1st subdivision, and the other three influential men in the clan are Dalíl Khán, La'l Khán, and Rahmat Khán. The Máris have jáhírs ‡ near Haider-ábád and Khair-púr, and some branches of the latter family are connected with the chief by marriage, which increases the influence of the tribe.

Beyond the Mári hills, as it may be to the N., the following Paṭ'han and Afghán tribes are settled, and they are also cultivators in the low country:—

Afghan Tribes.

- | | | |
|----------------|------------|------------|
| 1. Shádúz-rayí | 2. Shírúní | 3. Baïdár. |
|----------------|------------|------------|

Paṭ'hans.

- | | |
|-------------|-----------|
| 4. Katriyás | 6. Pamí |
| 5. Lúní | 7. Daman. |

Dumkís.

This tribe is numerous, and thus subdivided:—

- | | |
|---------------------|----------------|
| 1. Míró-zaí (chief) | 9. Tálání |
| 2. Moḥammedání | 10. Luwadh |
| 3. Brahmání | 11. Siyúghání |
| 4. Bághdár | 12. Gazyání |
| 5. Shalkógí | 13. Hazírání |
| 6. Dímarí | 14. Silúwí |
| 7. Gaugí | 15. Fatwání. § |
| 8. Gashkóri | |

* In 1840 the difference of the thermometer between Káhán and Phulájí was 25°; at the latter 122° within a tent being the maximum; and at the former only 97°.

† Since dead.

‡ Jáhír, i. e. feudal estates ?—F. S.

§ Fat-pawání ?—F. S.

Jekránís.

This is not so numerous a tribe as the Dumkí, but its members were by far the most active plunderers of the low country. They acknowledge the authority of the Dumkí chief, and assisted that tribe in the expulsion of the Káihírís from Phulájí and Chattar, which last was the stronghold of the Gekránís; the most notorious of which clan as robbers were the chiefs Durgá Khán, Jámí, Rahmat, and Turk Alí, any one of whose names was alone sufficient to spread terror throughout the surrounding country, so that they carried on their depredations with perfect impunity as far southward and westward as Lárkhánah. The whole of Kach'hí was completely at their mercy, and no Káfilah was formerly safe without an escort of Dumkís and Jekránís; in other words, without a tax as black-mail paid to those tribes. The Jekránís mustered about 300 well-mounted men. They are thus subdivided:—

- | | |
|-------------------------|---------------|
| 1. Sálivání (the chief) | 6. Sólkání |
| 2. Májání | 7. Mólkání |
| 3. Siyápáz | 8. Karór Kání |
| 4. Suwanání | 9. Dír Kání. |
| 5. Sudkání | |

The Jekránís now profess to cultivate the ground near Shírání and Sháh-púr; but there is too much reason to believe that they still carry on their depredations, though not openly. The natives of the country insist that no party of Belúchís on a chappáo [foray] can be complete without a certain portion of Jekránís as guides over the desert tracts which intervene* between Upper Sind'h and Kach'hí.

Káihírís.

The Káihírís are Sik'hs, and derive their origin from Afghánistán.† The sacred character of this tribe did not, however, as before mentioned, prevent their being molested by the Belúchís, and it is but lately that they have regained some of their lost possessions at Chattar‡ and its vicinity. During their exile from Eastern Kach'hí they lived under the

* I have always found the Jekránís the best guides in Kach'hí, even along the whole of the western and northern extremity of the province.

† In the history of Sind'h the following mention is made of this tribe in describing the country of Siwí, known as Sibi. "At the place called Chattar there is a tribe of Seyyads of Kahírí (which word is the name of a tree, the date-tree): the story goes that one of their predecessors by his knowledge of magic possessed the power of making a date-tree answer the purpose of a horse in transporting him from place to place." This childish legend is yet current, and believed by the Káihírís.

‡ The writer forgot that Sik'hs cannot be considered as possessing the character of sacredness, except among themselves; to Hindús and Mohammedans they are anything but sacred.—F. S.

protection of the Sind'h governments at Khaïr-púr in Upper Sind'h. The Kaihírís are a strong tribe, and of the most peaceable habits, suitable to their religious profession; the violence of the Belúchís alone drove them to arms. They have not, of course, any subdivisions.

The foregoing enumeration embraces all the tribes met with between the Indus and the extremity of Eastern Kach'hí, and from thence to the Khajjak country. In the centre of the province there is also found the important Mag'hérí tribe under its chief Ghuláníl Nabí.* Their capital is Julál Khán, N.W. of B'hág. Their subdivisions are:—

- | | | |
|---------------|--|------------|
| 1. Hájíz-zayí | | 3. B'hónd |
| 2. Bambirání | | 4. Arbání. |

The Mag'hérís have an offensive and defensive alliance with the Abrahms and Maghís. Beyond the Búgtí country to the E. and N., as far as Rózán on the Indus, we meet with the Mazárí Belúchís, a violent and predatory tribe, whose depredations have occasionally proved very injurious to the traffic on the river. They are subjects of the Sik'h government, but do not appear to be much restrained. The Mazáris join the Kalpar and Dirísak Búgtís in their forays on Upper Sind'h along the line of country extending from Kótriyá to Dádar. There are also Rind, Láshárí, and Jat'húwí Belúchís. The Lásháris are a subdivision of the Maghsí,† and are not very numerous. The latter have been before described. Independent of the Belúchí tribes in Kach'hi the Sarawan Bráhuwís are met with to the westward in the centre of the province, and northward in the vicinity of Dádar, Mitrí, Maghí, and Khajjak country, but they only reside in the plains during the cold months; of the Sarawan tribe who held jáhirs or lands under a feudal tenure in Kach'hí, or came down for food, &c. during the inclement season, were the Reissaní chief Ussud Khán, Shahwání Mahamed Khán, Bungalzye, Adam Khán, Mahomedshye Mullah Deenae, Lehree, Mahamed Khán, Koord with Alla Deenae, Sungur, Zugar, Menghull Tazil Khán, and Roodeene.

* That is, "Slave of the Prophet;" a clear evidence of their religion.—F. S.

† The capital of the Maghsís is J'hal, south of Gandává, and their chief Ahmed Khán; they unite with the Jáláwán Bráhuwís for their mutual assistance. The Rinds are in the same position with respect to the Sáráwán Bráhuwís, and both are for that reason considered as belonging to those tribes, though they are in reality Belúchís.‡

‡ The Bráhuwís and Belúchís are different divisions of the same people, known under the general name of Belúch, or Belúchí: but their language and physiognomy indicate a difference of origin. The Bráhuwís are of a Hindú, the Belúches of a Persian race.—Pottinger, tom. v., p. 54.—F. S.

General Observations.

If we are to believe the accounts of the Belúchís established in Upper Sind'h and Kach'hí, one of their clans only originally emigrated from Makrán, viz., that of the Rinds, and those who lay claim to pure Belúchí blood say they belong to that clan. Of the time of this emigration there is no account. The pretensions to this origin, however, on the part of one clan are contradicted by those of another, though on no authority but tradition. The Maghsís, for instance, whose clans have numerous subdivisions, themselves also subdivided,* are said by the others to have no claim to any but a Jaṭ, or Sind'hi origin, while the Dumkís, Sášhárís, and Rinds are declared by those who profess to settle the question, to be the only three of all the Belúchís entitled to call themselves Rinds. Some of the songs sung by the lúris, or bards, of the Belúchís touch upon these pretensions to purity of blood; and it is always a point of contention as to the right of a tribe to be designated "Asl" Belúchí.† The Rinds, the acknowledged head of all tribes, can now be scarcely considered as a distinct clan, having nothing beyond their title to support that degree of influence which they still possess. The Márís, though now powerful, are considered to have risen only of late years to importance, and are considered as having no claim to pure Belúchí blood. The same is the case with the Búgtís. Nothing satisfactory, however, could be deduced by pursuing these questions further, and we must trust to time and favourable opportunities hereafter for deriving, from a mass of contradictory and absurd traditions, something like a consistent account of the origin and separation of these tribes into the almost endless ramifications which they now present. This

* The capital of the Maghsí country is at Jhal, or J'hal, below the western hills, about 24 miles south of Gandává. It belongs to Kelát, and ‡ may thus be considered as a portion of Kach'hí. The boundaries of the Maghsí country extend northwards, beyond Panjuk; westward, to the hills; southward, to Purykír; and eastward, to Abád. There are three subdivisions of the tribe at Shádízam (Pír Sákhan)—

1. Islání; chief, Shér Khán.
2. Katí; chief, Hāsil Khán.
3. Husáiní; chief, Sa'íl Baksh.

And three at J'hal—

1. Shámbání; chief, Fatuḥ Khán.
2. Sakáiní; chief, Faiz Khán.
3. Rajjah, chief, 'Alí Beg.

The Maghsís can raise a large force of well-mounted men, and are a formidable tribe: they muster, as before-mentioned, together with the J'háláwán, as well as the Maghírís, Abrahms, and other Jaṭs.

† That is, a radical Belúchí.—F. S.

‡ Probably the author said, "But may be considered," &c., as Kelát is the capital of the Sáráwán division of Belúchistán, and more than 100 miles N.W. of J'hal.—F. S.

interminable system of clanship evidently sprang from the predatory and restless habits of these people themselves constantly giving birth to feuds, when parties were combining in distinct bodies for mutual protection. These feuds are handed down from generation to generation, and "blood for blood" is a law the Belúchí never forgets. If I except the Maghírís and the Maghsís, the Dúmkís, and Jekránís, all the other tribes are, more or less, constantly at feud with each other.

The Belúchís, who inhabit Upper Sind'h and Kach'hí, are a large muscular race of men, with very prominent features (some have a Jewish expression of face). Their custom of allowing the hair to grow over the shoulders and forehead, with a loosely-tied large turban and long beard, gives them a wild and ferocious appearance. They are Sanní Mohammedans; but, for the most part, completely ignorant even of the outward forms of their religion, the only object of their superstitious reverence being the holy character of a seyyad.* The tribes intermarry; but a Rind, like a Rájpút, will take a daughter from a tribe beneath him, though he will not give one.

The Belúchí has the very worst possible character among the other surrounding tribes; the foremost in the charges against him being his want of good faith. The oath of a Belúchí is considered as worthless, and is a by-word. They are also cowardly, vindictive, and cruel, combining the most wanton bloodshed with their chappáós (predatory expeditions).

There is in the Belúchí character an inherent love of lawless plunder and idle, dissipated habits. The country inhabited by this race is by no means deficient in all the essentials of fertility, and if properly cultivated, its resources, when turned to account, would sustain a far greater population than it at present maintains; but of the Belúchís, many tribes prefer their old system of reaping the crops sown by others, and trusting to plunder rather than labour in cultivating their fields. This system, under the former lax government of these countries, they could pursue with impunity; but it is to be hoped they may find it will be allowed no longer, and that the Jafs and cultivators may meet with protection, and be encouraged to improve the country, and turn its great capabilities to account. Of these I would observe, that in Central Kach'hí irrigation could be carried on in any part of the province from the Nárí and its outlets. Eastwards the sinking of wells and forming tanks would provide a sufficiency of that

* That is one of the Prophet's family called Sherif in Africa and Western Asia.--F. S.

indispensable element; and westward, the running streams from the hills furnish an inexhaustible source of fertility to a large extent of country. Yet, with all these natural advantages, Kach'hí is thinly peopled, and generally uncultivated, arising principally from defects occasioned by the total absence of an effective system of government, which has so long prevailed, and consequently the want of any check to the lawless and predatory habits of the Belúchí tribes. Where the soil is cultivated, the crops are most abundant. The Khajjaks, for instance, have, alone perhaps of all the cultivators, been able to preserve what was their own; but this was done at the expense of making themselves the enemies of all around them; by force they, however, successfully resisted all encroachments, and had the only fertile portion of the province at their command. The waters of the Indus, as may be seen in the annexed sketch, at present reach to within a few miles of Rájhán, in Upper Sind'h, at their greatest extent north-westwards; but there is no reason to doubt that they might be carried across the desert to join the river Nárí in Kach'hí, and thus effect at once a complete change in the whole appearance of the country, all having been then done that is requisite to make a great portion of the present Desert-tract abundantly fertile. It will only be necessary to observe, that for want of canals and proper outlets the waters of the Indus, at and near Jáníderat, frequently inundate a large extent of country without being ever turned to any useful account—an evil arising from the jealousy of the native government, whose possessions to the eastward they conceive would suffer by the formation of canals; they, for that reason, resist any attempt on the part of the inhabitants to the westward to make an outlet for the inundations, and rather suffer the superfluous water to be wasted than to be removed from the land which it injures; but, if properly used, would fertilize. The cultivators of the country, however, are fully aware of the value of this great and permanent source of fertility which they possess in the waters of the Indus, but, under the miserable and short-sighted policy of such governments as have long had rule in these countries, the subject is powerless, and condemned to hopeless and irremediable indigence. Such are, unhappily, the most striking features in the condition of the labourers in Upper Sind'h and Kach'hí, where desert tracts occupy the place of what, under a rational and beneficent government, would soon become fields, covered with abundant harvests.

Sketch of Routes in KACHHÍ GANDÁVÁ

to illustrate a paper

Communicated by

Captⁿ Postans A.P.A.

1841.

